241 476 cut down the biggest one. Throughout this work, they only used axes with rather long handles (Photos. 56 and 61). Each man hit the trunks at the level most convenient to him, so that the stumps varied in height from 30 to 90 centimeters. After extreme exertion for a while, each man would rest until he felt like resuming his task. They were all quite diligent. And as I watched these men, most of them [113:195] endowed with the physique of our adolescents, conquer piece after piece of the huge forest around them, I saw none of the sometimes gloomy seriousness or tediousness that characterizes so much of the collective work among us. Joyous shouts echoed and peals of laughter rang out on every side, as though they were performing a very amusing game.

[461]

Since the time when the trees are felled is the driest of the 221 241 year, the leaves and branches of the toppled trees wither more rapidly and become easily combustible. The Tapirapé set fire to them and then do their planting between the felled and nearly carbonized trees as soon as the rains come to nurture the vegetation. Thus, the chief time for planting falls in November and December, but in certain areas of higher humidity it comes as early as October.

244 [412] To plant yams, carĩ [Tr., another kind of yam], and manioc, the Indians use the hoe to dig a funnel-shaped hole, from one to one and a half meters in diameter and depth at the center, in which they pile up the earth in the shape of a cone. They slip into this cone four or five yam protuberances or an equal number of carĩ knobs, that is to say, fragments or "eyes" of the respective tubers, or four or five manioc shoots. [Ed., the remainder of p. 195 and the first two lines of p. 196 are omitted.]

[412] 241 [113:196] The dibble is used by the Tapirapé to plant maize, peanuts, and cotton in straight lines that ride over the fallen trunks and other irregularities in the terrain and lie about four meters apart. In planting cotton, around December, they place several seeds in each hole and keep the holes about two meters apart; the distance is smaller when planting maize or peanuts. Weeding also begins in December. Maize, peanuts, and cotton are harvested from June to August. Manioc and bananas are gathered throughout the year. Bananas and maize are gathered when still green and hung under the house roof to ripen, for there are many forest animals interested in eating them. The plots,

262 824 the mangaba [Tr., fruit of the mangabeira] is "the best wild fruit" in the Parecí Range and in many other localities of Mato Grosso and the northeastern part of Brazil.

The palm tree called pinaua by the Tapirapé and macaúba by my north-Brazilian camaradas, with a nut, slightly larger than a cherry, that ripens in October or November. This nut is boiled [252] until the flesh is softened and then rubbed on a strainer lying in a pot, so that the flesh is worked loose from the pit and falls into the pot where it is boiled in water. The end result is reminiscent of walnuts in flavor and is refreshing.

[114:196] The small nut of another tree, the tucuma palm or tucum-açu (Astrocaryum spec., chavana in Tapirapé) is prized for its oil content and is gathered in October.

The Tapirapé like to eat a kind of mushroom they call yêlpé.

343 252 262 824 These Indians cultivate several other plants aside from those mentioned at the beginning of this chapter. Maize (Zea mays L., avandaí in Tapirapé) is harvested while still green, hung inside the house to yellow, and then crushed and used to make porridge or cauí. Its Tapirapé name corresponds to abatí in Staden (c 2), auatí in Léry (120), ubatim in Soares de Sousa (199), auatî in Stradelli (384), and abatí in Montoya (2, I, 357 and II, 10). [Ed., the remainder of the paragraph is omitted.]

244 252 262 824 The seeds of peanuts (Arachis spec., monovî in Tapirapé) are pounded and then added to certain mushes, or else roasted, pounded, and eaten in this way, or roasted and eaten without being subjected to the pestle, or chewed and spit into the pot to ferment and turn into cauí. [Ed., the remainder of p. 195, p. 196, and the first paragraph on p. 197 are omitted.]

262 824 [462] [241] [114:197] In the previous chapter, we mentioned that the Tapirapé women participate in sowing and harvesting only peanuts, maize, and cotton. The observation by the sixteenth century Portuguese author [Gabriel Soares de Sousa] that peanuts are "very hot when eaten excessively," and harmful in certain cases, seems to agree with the idea expressed by the Tapirapé custom that requires father and mother to abstain from this food during their child's [751] first two years so as not to endanger his life.

137 17 244 The peanuts I saw in large quantities among the Tapirapé seem to be a variety of Arachis nambyquarae. This species was found by Kuhlmann in 1919 among the Nambikuara [Nambicuara] of

[87] Pimenta Bueno in the state of Mato Grosso and described by Hoehne
171 (1, 21-22 and Table 190; 2). Like it, the Tapirapé manuvf differs
244 from the "common peanut" (Arachis hypogaea) in its size, which is much larger, for its pod may reach seven centimeters in length and its seeds two or three centimeters. According to Hoehne (1, 22), each specimen of Arachis nambyquarae may yield from 50 to 100 pods. Owing to its oil content and abundance, the peanut is
262 of some importance in the Tapirapé diet and also was one of my favorite foods during my stay in Tampiitêwa. Krause (1, 241-242, 268-269, and 287) does not mention this plant among the Karajá, Javahé, and Kayapó. A legend I heard in July, 1947, at the Karajá village of Santa Isabel, however, states that a civilizing hero of that tribe, the evening star, taught them to plant peanuts among other things.

Less important than peanuts to the Tapirapé were the large
240 flat beans [Tr., lima beans], slightly larger than those of Europe.
262 Only a few individuals cultivated them, planting them in small
824 quantities.* Their Tapirapé name, kumanã, corresponds to comanãi in Soares de Sousa (200) and cumanãi in Montoya (2, II, 105v) and Stradelli (427). [Ed., a sentence is omitted.] The large Tapirapé bean seems to be a variety of [114:196] Phaseolus lunatus L. and thus to belong to the same species as the beans mentioned by Anchieta (Hoehne 2, 107), Thevet (ibid., 122), and Soares de
[252] Sousa (ibid., 211-213). In Tampiitêwa, it is boiled in small earthenware pots. Then its green skin is removed. Underneath this skin, the bean is white. I ate it with great pleasure.

Smaller than these beans are the round yellow fruits of a leguminous shrub cultivated by the Tapirapé and called kumanã-ryvyraf, "bean-shrub." The neo-Brazilians plant this shrub on Morro da Areia [Tr., a high outcrop hill on the Araguaia River] and other places in the region and give it the name anduzeiro. This name might lead us to assume that the plant belongs to the Cytisus cajanus Lin. species.

262 The Tapirapé use the fruits of certain Cucurbitaceae as recep-
824 tacles after removing the flesh, and they use those of another variety
252 in the same family to prepare a highly prized dish with the juice.
[485] This juice is heated, and as it begins to boil it is mixed in with pounded raw maize; the boiling mixture is stirred for ten minutes until it thickens. Sometimes they add crushed peanuts. In this